THE UNITARIAN ADVANCE

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

"Speak unto this people that they go forward"

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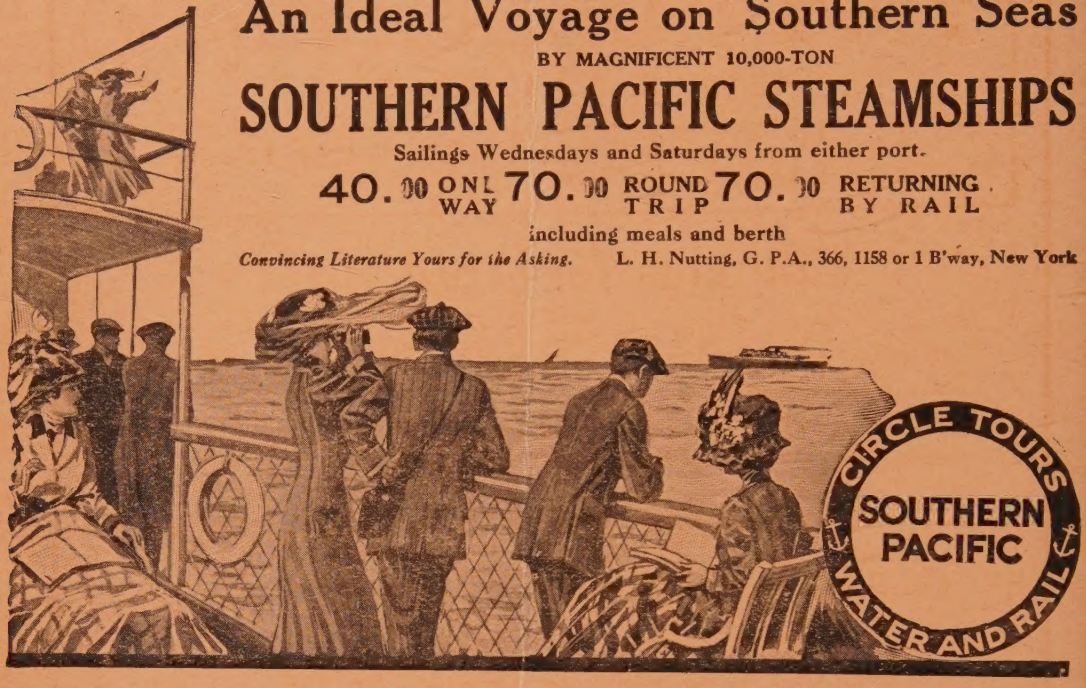

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The Unitarian Advance

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Do you believe that things have been happening in our Unitarian Sunday School enterprise, this year, that are VERY MUCH WORTH WHILE, under the zest of a new leadership and a more aggressively modern method?

Do you believe, too, that this is only part of a new zest for enterprise and PUSH FOR PROGRESS manifest throughout our body?

Do you believe that the year beginning May 1st, 1911, ought to be a FAT YEAR FOR ADVANCE for all of our denominational activities, in the face of the challenging opportunities of to-day?

Well! What Are You Going To Do About It?

There is just one month left in which to discover the denomination's attitude of mind regarding these things—in a very practical manner.

A contribution to our denominational activities,---(the American Unitarian Association and Unitarian Sunday School Society),---that is ABOUT THE SAME for 1911 as that of last year, won't signify much. It would mean complaisant, sleepy, stupid satisfaction to have things stand still. (Of course a smaller contribution would mean discouragement, failure, disaster—disloyalty: but nobody fears that!)

If BEFORE THE FIRST OF MAY, you help this year's contributions to beat all records, it will mean that you believe in the new spirit astir; you believe in the new enterprise of the Sunday School Society: you believe in a push all along the line;—and you believe that NOW is the time to achieve!

Remember there IS ONE CAUSE, but two methods of service, the American Unitarian Association and the Sunday School Society: neither to be sacrificed for the other—both to be pushed for progress—as never before.

Ministers must not let their congregations forget. But the readers of THE UNITARIAN ADVANCE, no matter to what church they belong, will not have to wait for their minister's reminder. Perhaps they can help by reminding him!

The Unitarian Advance

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VOLUME I (*NEW SERIES*) APRIL, 1911 NUMBER 8

WHAT is religion? Of course, nine hundred very different things, if all the definitions heretofore promulgated have validity. But, as it happens, none of these nine hundred quite suits us, wherefore we venture another,—not expected of course to suit anybody except ourselves. But whatever else religion may or may not be, the essence of all definitions closes down to this—the soul's insistence on the Supremacy of its Ideal over all temperal and material concerns of life. Religion is the soul's consciousness of What Ought To Be And Is Not, in personal experience; and its eager endeavor to make the Thing That Ought To Be become the thing that is, in actual attainment. God is the soul's Ideal believed in as an actual Reality in eternal relations; Immortality is the soul's Ideal finding its circumstance and condition for being unto eternity; Righteousness is the method of the attainment of the Ideal; Love is the triumph of the Ideal in personal achievement.

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AND the Church, of course, is the organized urgency of men and women with ideals to attain the triumph of their Idal. It may tangle itself up with confusing theologies; it may impede itself with hindering burdens of traditions and institutions; it may focus wrongly very often as to its central point of insistence; but in final analysis, so far as the Church has a reasonable and effectual function in the world, it is to urge for the Supremacy of the Ideal over the temporal and material,—for the Thing That Ought To Be over the thing that for the moment happens to be. Which means of course that the chief function of the Church is **Progress:** urgency toward the Better Thing Becoming. And the church with the greatest courage for Progress, the church that makes its Urgency for the Ideal a zest of open skies and unrestricted aspirations and eager spaciousness of ardor for truth and light and growing righteousness, is the church that most hopefully may serve the time's need,—ought to be busiest doing the world's good work.

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HOW busy is the Unitarian church in the Year of our Lord 1911? Honestly now,—how busy are we? How much is actually going on at our places of business, how much is happening in the fields that we control: how lavishly is our money leaping to noble errands, how sweatingly are our enthusiasms enlisted to strenuous achievement at five hundred and four "business-places" that are down in our Year Book as "Unitarian churches?"

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THE record is not a bad one. Let nobody suspect a tone of carping pessimism in the trend of our remarks. Real things are going on. The Holy Cause of the Ideal is being nobly urged: the work of Progress is not going by default at our hands. **And yet**—What a superb opportunity in the world just now for the right sort of a church to prove how the wrong sort of a church fails and is foolish and wrong—not by criticising it and calling it names, but by showing what great things can be achieved when the right people do things rightly. We are the people with the glory of the **Essential Ideal:** ours are the churches that stand for **the real thing** (We are sure of it!) We have the unhampered gospel and

the wide open door of progressive faith. And our churches usually have one service a week—with no crowds: our Sunday Schools are dainty little things: our laymen are the same sort of honest men that other men are, six days in the week, and rest as comfortably on the seventh—besides playing golf: and meanwhile nobody is very much excited about the glory of our Ideal; only all of us are most comfortably glad that we are not as foolish about our superstitions as some of our neighbors;—and interested to discover that so many of these neighbors are not as stupidly superstitious as they pretend to be. And s othe cause of liberalism progresses.

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WE like the spirit moving among some of our younger ministers looking for more resolute accomplishment. Sometimes it takes directions that seem wrong-headed and extravagantly radical to some older folk, with overcharge of iconoclastic fevor. Sometimes it is over-burdened with a fussy zeal about the mere machinery and domestic economy of social betterment and the like—as some people think. Sometimes much of it seems inimical to the sanctities of established reverences and traditions. But if the impulse be genuinely eager and self-sacrificing and charged with the urgency of the Ideal—little fret about extravagant methods, so the zeal for God is certain. But in the last analysis this is not minister's business exclusively, and the people who sit in the pews must not mistake. The leadership of the clergy does not mean **vicarious** sacrifice, or **vicarious** progressiveness in behalf of a merely acquiescent laity. Incidentally we might hint that the prophet of God, though most God-possessed, might make his gospel a little more virile and interesting if he was not often half-starved because "liberal" church people forget to be liberal when subscribing to the running expenses of the Church of God. But more seriously—until the splendid and exhileratingly challenging opportunity of our liberal cause is more heartily realized by our people—**our laymen**—to the arriving point of glowing, flaming, self-devoting and self-surrendering zest of enlistment, the Church of the Real Thing in Religion must play a part that is only farcical in the Twentieth Century course of progress.

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PERHAPS, by the time this writing meets the eyes of our readers, somebody will know why the troops and fleets of the United States have been hurried to the Mexican border in warlike array. At the time of our writing, the man who knows has not told us, and we can only guess. Temperamentally we are optimists. We do not like war, and we do not like big armies or military demonstrations. But if our nation must spend prodigious sums of money in the maintenance of big armies and invincible fleets, we thoroughly believe in having them do some thing worth while, now and then—for the cause of peace! If the massing of the guns at the Mexican boundery line means an international quarrel, a shame on those responsible for this manoeuvre! But if it means the suppression of insurrection and checking of petty warfare that might prove costly in life and property, the assuring of stable and healthful civic conditions in a neighboring state now much upset in domestic affairs, why, that is what we much believe in. On the whole, President Taft's record for pacific intent and sanity of judgment was well-fixed in his trying Phillippine administration, —and we want to expect the best.

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MR. AKED'S New York career does not reflect much credit upon his profession, as most men see it. Of course the story can be told with a pleasing sound. A firey prophet of God thirsts for large opportunities for God-like service. He wants spacious chance for consecrated achievement, and chafes against the limitation which niggardly co-workers set to a Timothian ambition. But, after all, in a

great city like New York a man of gifts and the right spirit will find his place of service about as big as he cares to make it, and his sphere of influence commensurates with his range of manhood. What more should he ask? He need not stand idle on harrassed with any unengaged segments of personal capacity. We are sorry that Dr. Aked is disappointed with New York. Just what he expected does not appear in concrete terms. A more resplendent place of worship, more conspicuosuly placed: a better focus of lime-light: a more spectacular setting for his ambitious dreams—things which lavish money can pay for, and which possibly he had good reason to imagine promised him before he came from London:—these things somehow he could not persuade the people of his parish to buy for him (though his was the "Church of Rockefellers') —and therefore he goes to San Francisco. But if he genuinely wanted a big chance to do a true man's work—and simply that—we suspect that New York need not have been disappointment,—had the measure of a great man's consecration been as large as his ambition for—something else.

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WE have been interested from time to time in the various enterprises of co-operation between the Universalists and the Unitarians in communities where there is obviously not room for two separate liberal churches, to unite in an "All Souls' Church" having fellowship in both denominations. There are three such churches in Connecticut, at least one in Massachusetts and one or two in other parts of the country. Why not? Universalists and Unitarians differ somewhat in their heredity of tradition; in some places they differ in their point of emphasis as to essential faiths. Perhaps quite generallly they differ a little in the degree of committal to the more radical implications of modern religious progress. But these differences can easily be exaggerated, and essentially we are one people. Why not, as often as we can, acquire the habit of working together? Nobody is urging that the two bodies enter into the approach to negotiation looking toward final amalgamation. That seems as far away as ever:—one of those pre-eeminently sensible propositions which are as inevitably impossible. But in all cases where the local field manifestly cannot support two liberal churches it is only good business enterprise as well as spiritual good-fellowship to find a method of co-operation that is genuine and thorough going.

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DR WENDTE has certainly worked out a most interesting program for the Third Congress of the National Federation of Religious Liberals which will be held in this city, April 26, 27 and 28. We canot help believing that this enterprise, modestly but most effectively begun, will grow in significance as time wears on. It is not a movement for Unity by disintegration of defining lines which separate organizations already in existance. Better still, it is not a method of Unity by a concert of opposition to those not considered "Religious Liberals"—the orthodox reactionaries of to-day. This well-devised program gives evidence that the ideal Unity to be arrived at is practical accomplishment in the spirit of Good-will, the grounding of religious faith in specific methods of human betterment and civic progress. We hope these meetings will have all the success which this noble program invites.

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THE Church of the Saviour, Brooklyn, is surely to be congratulated both on the happy settlement of its pastorate problem, and the uniquely successful service of installation which inducted the new minister into office. Mr. Lathrop who is a graduate of the Meadville School, who continued his professional education at the Harvard Divinity School, has rounded out his training with a most successful ministry on the Pacific Coast, and brings to

Brooklyn the eagerness of youth the range of vision which belongs peculiarly to those whose work has lain in distant fields, and the wholesomeness of spirit, and consecreation which is his own personal endowment. At the Service of Installation not only distinguished clergymen of his own communion shared but men prominent in other communions, giving good evidence of the place which the "First Congregational Society" in Brooklyn holds amongst its church neighbors.

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THE RESURRECTION.

By W. Hanyon Pulsford, of Chicago, Ill.

Nothing can well bring to our minds more forcibly the unconscious change in men's thought with reference to the resurrection than a reference to the fourth of the thirty-nine "Articles of Religion." It runs, "Christ did truly rise again from death and took again his body ,with fiesh, bones and all things appertaining to the perfection of Man's nature; wherewith he ascended into heaven and there sitteth." Few even in the churches which are supposed to stand for the conceptions of which the articles are the authorized exposition any longer really accept such a belief. The thought of the flesh and bones of Jesus sailing up into a place called heaven is so outside the horizon of men's thought to-day that quite apart from any knowledge of the evidence in the matter the thing is to the majority simply incredible on the face of it.

That this is gradually being felt to be so even among the defenders of the old position seems evident from their constant re-iteration of the statement that the resurrection of Jesus is "one of the best established facts of human history." "Methinks he doth protest too much." So absurd a statement evinces first of all a growing sensitiveness to the fact that the old doctrine is becoming untenable. It is a kind of ecclesiastical "shouting to keep his courage up" which in the church, as elsewhere, is a bad sign.

For while the fact that the followers of Jesus came to believe in the resurrection is undisputed, the only evidence for the resurrection itself is not strong enough to convince one even of something in itself more easily credible. Paul and the gospels do not agree as to the time or as to the precise nature of the appearance, or as to the place or as to the persons to whom the risen Lord appeared. As Pfleiderer well says: "The only thing certain is that the belief arose." The evidence given us as to the fact itself by all the available witnesses is so contradictory and inconsistent that to rest on it the burden of supporting a statement like that quoted from the articles is impossible.

Nevertheless such is the power of traditional opinion and even of inquiry which has pledged itself in advance to come only to certain definite conclusions, that an orthodox minister not long ago questioned the possibility of the writer's preaching an Easter sermon. Happily Easter and the Easter hope do not rest on any such doubtful ground. Easter is older than Christianity and rests on no imperfectly accredited miracle, but on the order of the universe. When long ago our Teutonic fathers, when the spring broke the fetters of the frozen streams and wakened a new hope and gladness in the hearts of men, held high festival to Ostara (whence the word Easter comes) they were filled with the true Easter spirit. In this universe of ours death and darkness are not supreme. The power behind all things is the power of which the old Hebrew sang that "He turneth even the shadow of death into the morning." Out of the wreck of empires new and nobler empires arise. Out of decaying religions and beliefs comes the birth of larger religion and nobler belief. The pendulum of the centuries swings back and forward, up and down, but the hands on the face move forward only. Easter is the festival of the eternal spring. "There is a budding morrow in midnight" sang Keats. It is the true Easter song.

WORLD STRANGERS

BY REV. ELIZABETH PADGHAM

Minister of the Church of Our Father, Rutherford, N. J.

The self-complacency with which hundreds sing that song and echo its sentiment in their hearts is simply maddening to any vigorous-minded worker of this world. We are strangers here, and the more pious we are, the more alien to the world in which we live, we must become; the more we must forget this world; the more closely we must wrap our skirts around us, pulling them aside lest the world contaminate us by its touch.

Such is the thought behind this song: and the natural outcome of the harboring of this thought: "We are but strangers here" would be to send men and women to the nunneries and monasteries, to the cloistered homes shut away from temptations, shut away from the world. The thought well belongs to a time when people believed that God was afar off from his people, bounded and limited by space, to be found only in a certain place called heaven.

It isn't at all strange nor hard to believe that the people who thought the earth was flat, with four corners, and that the sky was spread above it like a canopy with windows in it which God opened to let the light or the rain through, should also believe that the black art was practiced by those who by study and investigation gained some unusual and mysterious knowledge of the powers of the world. Even now many of the later discoveries seem to us almost uncanny and are acknowledged to be unexplainable even by those who have introduced them to men. Think of the mystery for instance of the revelation of Marconi. We have grown so accustomed to startling innovations that they create comment for a day or so and that is about all: except within the inner circle of the comparatively small group of scientific workers The world, religion, life itself no longer seem shaken to the very foundations by any new light thrown upon them by the growing knowledge of men. No great calamity is now thought to threaten the universe as in the days when Columbus made his astonishing statement that the world was round—or when Galileo upset the thinking world by his astronomical assertions.

Marconi said that one place could communicate with another far away, without connection by wire or any man-made thing,—simply through the medium of the ether. We waited a while and then word came that Marconi was right. The thing had been done. We did not express much doubt when next we read that this man claimed that he could in the same mysterious way produce heat and motive power. Perhaps he can—we are willing to wait and see. Think of the wonderful gain in the knowledge of world forces that this one man made during the 19th century. Could the black art of the past ages have been more mystifying, more powerful?

The universe is yielding up marvelous revelations to man. Her secrets and hidden treasures are being sought and found by those who are searching for truth and light.

In fact the wide-awake practical man to-day has no time to sing "We are but strangers here," for he is busy trying to get acquainted. Yet he is not without his vision. With the author of Revelations he sees "a new Heaven and a new Earth." His creed tells him that if he remains a stranger to this new earth it must be to his shame. Ignorance, aloofness to the world will not mark him as **superior** but **inferior** to other men, nor will it insure him a higher position in that new heaven.

We have to free ourselves from that old idea of righteousness and piety. This poor world of ours has too long had heaped upon it the scorn and contempt of the spiritually complacent. Should I feel degraded to be considered part and parcel of the world? I feel it a glorious thing to belong to the world, to be of the world, able to share in its great working force, to enjoy its wonders, search out is manifestations of truth, be one with its suffering toiling human inhabitants. I want to be one with it all; not to hold myself aloof as a thing too frail and weak to endure temptation, but to suffer and prove myself spiritually strong enough to rise purified out of temptation, or if necessary, to fail and gain my strength through the lesson of failure.

Man finds himself in the work-a-day world; very well!—who placed him there? It lay in the course of creation; in the place of evolution, in the very nature of things. It was one of the resultant effects of the great first cause. It is man's inheritance in the plan of the Universe—that plan which men attribute to the first cause, which religion calls God.

Those who consider that religious piety was better expressed in their lives when they spurned and neglected the world, keeping themselves aloof from it in their endeavor to hold their petty souls untainted that they might thus prove that they belonged to that heaven of which they dreamed, were posing as adverse critics of God. God created the world, whether in six days or thousands of years; it matters not for our argument. God created man, whether in an instant or by the slow process of evolution; it matters not now. And then he placed man in the world,—which does matter very much—right here and now. Was this a mistake which God made? Did he put man on earth, in a world where evil and good are so intimately associated that it is hard oftentimes to know one from the other, did he drop man in the midst of temptation, when he should have been surrounded by the peace and unmixed goodness of a heaven? It was a tremendous mistake if it was a mistake; one which mankind would find it difficult to forgive its Maker.

But on the other hand, believing in the omnipotence and perfection of God—else is he not God,—and knowing the imperfection and fallibility of man, it is more reasonable to criticise **man's attitude** than **God's plan.** It isn't a mistake,—man's being in the world, but man may hold a mistaken view as to what his position is in and to that world.

The 20th century man may well say —"A new heaven and a new earth I behold." And the wonder of it all is that God is **in** his world just as he is in his heaven.

To find God, to long to be of him and near him, man does not need to sit apart from the world in pious meditation and dream of the heaven that is to be where the sheep and the goats shall be divided; and he need have no worry for fear he shall mingle with the worldlings. God is in his world here and now and man need not fear to live his part in that world. Neglect it and he is showing contempt and scorn for God's plan.

The destiny of man is a high one. Yes, a heaven infinitely grander, more vast than that pictured in the minds of those earth-strangers who claimed that heaven as their home. But man does not prepare himself for that destiny by considering his world beneath him. Prove worthy of this world and one will grow to be worthy of the next world or heaven if you wish to call it so.

It is like the boy who wishes to be a great statesman, or a successful financier but also considers it quite out of keeping with his dignity to spend time enough to conquer the lesson his teacher gives him or to prepare himself to be, first of all, a man worthy the name. It is like the child who dreams of the time when she shall be a great musician but is angered by the pettiness of

practicing her five finger exercises. It is simply a matter of doing well the first little things and so becoming capable of doing the greater deeds when they come.

Life in this world means knowing this world, living right in the thick of the battle and coming out of it strong and triumphant, working to increase the good in it; making it harder for evil to exist in it.

We are strangers here, many of us—but the confession should bring a blush of shame to our cheeks, never the joy of song to our lips. It should not for an instance arouse within us any consciousness of self-satisfaction, nor make us feel that we thus merit peculiar favor from God.

Those are strangers here who are constantly over-emphasizing the ugliness and darkness of the world. Why, the world is full of beauty; and you do not have to travel over sea and mountain to find it, either. Some people think they must leave their own land and visit the countries abroad before they have seen any of the wonder and loveliness of nature.

Nature is full of glory here and every where to the seeing eye brightened by the heart that has put away all pessismism.

Along the country wayside, in the little dell by the streams, flowers blossom and nod to us as if to say—"Look: are we not lovely? We grow to make the world lovely for you: to tell you that God is in the world giving of this beauty to you." Teh little men pass them by and do not notice, but the great men have time to stop and listen; to learn the message of the tiniest flower. It takes the poet-heart to register the tiny beauty-thrills in the world. To the world-stranger tramping along the country road the way seems long, tedious and dusty: but the Wordsworth steps aside to note the little flowers nestling in the grass; he steps to be refreshed by its loveliness and echo those beautiful lines that close the "Ode to Immortality."

"Thanks to the human heart by which
we live,
Thanks to its tenderness, its joys and
fears.
To me the meanest flower that blows
can give
Thoughts that do often lie too deep
for tears."

A heart that obeys the impulse of such reverence, that sees beauty in the little things of this world, finds God in the world, and so worships the universe and its Creator much more truly than those who with rapt expression meditate on the God of the other world.

The people of past ages have handed down to us knowledge deep and wonderful,—knowledge which they gained by turning their minds and energies to the world in which they found themselves. Yet so full of secrets is this old world of ours that the races to come have much to do before they shall be able to claim that they are not strangers to our world. Our world is made up of God-manifestations. It is the work of man to search them out, and to understand them. It is a noble work, worthy of men endowed with a high divine destiny.

The world needs workers: needs those who do not feel that the work of the world defiles the hand that touches it.

It is a glorious thing that more and more men and women are working up to this point of view. The rapt meditation upon the beauty and idleness of a life to come which makes one blind to the loveliness and needs of this world has ceased to satisfy the strong man and woman. We are finding out that it is a fine thing to strain nerve and muscle in the work of the world.

In the language of the story of Adam and Eve we are taught that work is a curse sent by God as a punishment to man. In 20th Century language we name it a blessing. We have almost come to consider it a cure-all for disease, social and individual. Here is a young girl, broken down in health, threatened with nervous prostration we

are told. She seems to be on the verge of becoming a confirmed invalid. She has never done anything but live out the fancy of the hour. She follows her physician's advice and travels abroad in search of health—but she does not find it, nor does anything interest her. What is the general verdict? Let her do something. Let her find some work to do that will take her mind away from self and concentrate her thoughts upon that which will demand time and attention for its success. There is nothing like work to take one out of one's own worries and troubles. It will transform a passive, uninterested and uninteresting hinderer of the world's progress into a strong active cheerful promotor of the world's work and joy.

Work is a panacea of individual woes. Work is offering a much needed solution for social ills. After much personal study of the tramp question, actually living with them as one of them, after many repeated trials to lessen the evil, Jacob Riis announced that the tramp question is much like that of laziness in any other form. The trouble is a lack of wholesome regard for work and of the active energy with which to undertake it. It is a wonderful sign of progress to see how more and more sentiment is strengthening the side of work. The opinion that work dignifies and does not degrade is increasing all the time in proportion as people who are not compelled to labor for a mere livelihood are responding to the needs of the world—to the silent but tremendously oppressive cry for laborers that will help in the world's work. Perhaps it is the sign of growing civilization. According to Booker T. Washington's experience it would seem so. One of the greatest hinderances with which he had to struggle when establishing his school for the black men at Tuskegee was the negro's idea that work was degrading. The negroes' great incentive to gain an education seemed for the most part to be the belief that then they would be like the white man exempt from work.

They at first considered it beneath them as students to work on the grounds, or to help in making the school comfortable and habitable. Yet with wonderful patience and by the force of daily example Dr. Washington has finally succeeded in embuing his scholars with a sense of the dignity of work, and has gone a great way in confirming his belief that industrial work will substantially solve the negro problem.

Civilization, the upward and onward progress of mankind, is unceasingly impressing the minds of men with the shame of remaining strangers to the great human brotherhood, so blindly trying to find out the right way of living. Hundreds and thousands are answering to this cry of the human and they feel in their hearts that they are answering to a call from God.

We must not, we dare not remain strangers to the suffering, the heart-hunger and misery of those weaker than we are who need our help. The world is full of such. They touch us as we pass them by each in our own little world. We must be in and of the world, giving of our soul's strength and energy to help lighten the burdens of others, bringing whatever we have of sweetness and light into their lives. If we hold ourselves apart from the world, too good for it, in our spiritual pride and self-complacency we sin, for we make ourselves insensible to those who are reaching out to us for help and comfort, and we fail as brothers of men. To the young man, or young woman I would say—**know** the world, regard it as your rightful home until nature takes you onward; realize that **here** is your life—**here** is the field for your life's-work and in the midst of that work you will find that God is in his world. That **his work** is here. Your perspective must be changed, until you find a truer proportion of life and living.

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—The annual meeting of the Meadville Conference will be held with the church in Dunkirk, April 18, 19.

Some Ways in Which We Can Promote the Cause of Social Justice

BY HON. CLARENCE E. CARR, *of Andover, N H.*

"I'm but a stranger here,
Heaven is my home."

It was my fortune a few weeks ago, wearied of a day's work, to drop into the theatre and see the play of "The Man from Home." You may be more or less familiar with it. Some young Americans abroad saw things in a wrong perspective, and their guardian from an interior western town crossed the sea and finally set them right.

What impressed me most was the sanity and love of the "Man from Home."

We all agree that there is much social injustice. There are confronting us, and always will confront us, social and other problems which challenge our faith, our judgment and our courage. How can we meet present conditions? In what manner can we best promote the general welfare? How can we best make our work evolutionary preventive and constructive—not revolutionary palliative and destructive? It is better to take away a drunkard's desire for whiskey than to take away his whiskey. Is not the same true of avarice, greed ,and false ambition? What are some of the ways open to us by which we can accomplish desired results?

The paramount business of this country to-day is not agriculture, however great and important it may be. It is not commerce, with all its ramifications and varied interests. It is not manufacturing, with its marvelous development and its wonderful productiveness and the wealth that flows in many a golden stream from it. It is the business of government. Without it the others cannot be maintained successfully for any length of time. **Social justice depends more on good government than on anything else.** How can we promote good government? Without entering into detail, it is enough to say, "By minding one," by attending the primaries and caucuses; in helping to select good men for public office; in performing so far as possible our publice duties; in helping not only to enact good laws, but to see that they are enforced; in trying to enlighten the people, and by relying on the people.

In the little experience I have had in political matters, much to my gratification and not a little to my surprise, I have found that I most appealed to men when I declared, as most important, the purity of the ballot; that a pure ballot was more potent to save our nation than whole armies were to destroy it; that a man who bought a vote committed an act of treason against his country, and the man who sold his vote trailed her flag in the dust; when I tried to impress upon young men, and students especially, the fact that they could not pay the obligation they owed their institutions and their teachers by simply becoming strong men, able men, or wealthy men, but could only requite them by becoming good citizens. And I received no heartier response for any declaration I ever made than when I told them to remember election day and keep it holy as it was the one day in our scanty modern calendar above all others that belonged to God and our country.

Candidates may win or lose, parties rise and fall, greed and avarice dominate the hour, but in time—God's time—through love and service and sacrifice the right will win.

"For right is right since God is God.
And right will surely win.
To doubt would be disloyalty,
To falter would be sin."

Since so much, then, depends upon good government, the first question which arises is how can we best pro-

mote good government. In a most remarkable symposium, embracing the ideas of some of the ablest men in our denomination, President Eliot, Senator Hoar, Governors Long and Wolcott, and Drs. Hale, Crothers and others, say that one of the most potent forces in America for the maintenance of our form of government is the influence of the churches. Without them our government might not long endure.

Churches are the most potent force we have for civic righteousness. They reach the hearts of men. They get at the root of things. Their work is preventative. Find me any where more splendid engines for good. Having them, we do not fully estimate their strength, their work or their worth. We believe in our own, likewise in those of other Christian denominations. Suppose we lost them. What would you sacrifice, and what would any man sacrifice to restore them and their influence? It behooves us then to maintain them in high efficiency as business organizations, in their varied activities, in their spiritual, religious, and practical work, and to give them our best energies, our best thought, and our greatest devotion.

The church stands for the spiritual and moral aspects of questions political and social; and through it, and in it, and from it must emanate that view which if universally adopted leads to social justice. Though there may be some variation in methods, the desire of every Christian minister, of every minister in our body, is the improvement of the physical and moral and mental condition of men.

In what I have said I have repeated what I have continually said. I must repeat further when I say how much is appreciated by the enthusiasm, the patriotism and the desire of many of our younger men to alleviate conditions which test alike their courage, their sense of justice and their moral fibre.

But I have heard some speak of getting outside the church to do this work. More can be accomplished by a minister and better work done inside the church than outside. There is no opportunity and no place like it. Through it the way is open to human hearts and human understanding. From no other vantage point can you reach so many.

In the public square at Atlanta stands a statute of Ben Hill, the great Georgian, and underneath it is the legend taken from his reply to Blaine who taunted him and his fellows for being rebels. It reads, "We are back in the house of our Fathers, our brothers, and our companions, and we are here to stay, thank God." We will stay in our house together, please God. Around it cluster all those sacred memories that have made our history so great and our faith so dear. The voices of the living and the dead are calling to us from within its walls, Standing shoulder to shoulder in all that love and service can do for human light, and liberty, they command us not to break our ranks. There is ample room and work for all. You cannot drive us away and we will not let you go.

To be effective our work must be team work. No scatered army with independent captains can march successfully agaist the enemies of right and justice and hope to win.

In response to the lawyer's question, Jesus might have told him what he said in the Temple, but he did not. He might have given him the first Commandment and stopped, but he did not. He might have repeated to him the words he had written in the sands on the shores of Gallilee, but he did not. He simply repeated to him what had been the sum and substance of human wisdom and human experience for two thousand years, "Love thy neighbor." It has been the sum and substance of human wisdom ever since, and men and nations will deserve and win immortality when it controls their daily lives, theirlives, their government; and when it controls their daily lives it will control their government.

Young men, go back to your

churches, then. Do that work first. Therein lies your greatest opportunity for service. Every man you persuade, or teach ,or compel to love his neighbor becomes a working force for the promotion of social justice.

We have thrust upon as many new problems in the growing power for good and ill of large corporate influences.

A corporation is an artificial person with an immortal body and no soul. An individual is a natural person with a mortal body and an immortal soul.

When in the economy of human affairs and human progress there comes up a question of the two which shall dominate, there can be only one choice, and that is for the individual. **God puts no immortal soul on a bargain counter.**

While we cannot impair contracts, our fundamental law does not permit that contracts should impair national health or endanger national safety or morals. The "obligation of a contract" cannot spell national destruction. We cannot and do not want to get along without corporations, but they must preserve their true relations to the state. "They cannot take a franchise from the people and use it to break the law." They should be great industrial engines for good. Great men conceive and erect and manage them. They are splendid economic forces which in themselves are not evil, promoting and destined to promote human welfare. We need them in carrying on the world's business and God's business; and when men who are at their head recognize the fact that their splendid constructive and executive powers are simply the "talents" loaned them, to be used as faithful servants should use them, along the road of human service and human salvation, they will modify their present view as to what constitutes wealth. They will find that many of the methods of greed and ambition which now obtain are wrong methods, and add nothing to true glory. Later day repentance, by the erection of great charities, however commendable, will not satisfy them, and ought not to satisfy them.

"It is a good and sooth-fast saw,
Half roasted never will be raw,
No dough is turned once more to meal,
No crock new shapen by the wheel,
You can't turn cheese to curd again,
Nor now by wishing back to then,
And having tasted stolen honey,
You can't buy innocense for money."

Note the growing tendency to establish great trusts for charity; to give fabulous sums—obtained rightfully or wrongfully—for the promotion of good objects. This giving is commendable, but we are apt to inquire, how did this man get his wealth; and what is better, he is beginning to ask himself the question.

No dollar that comes from human misery is ever worth its cost, or ever truly enriched its possessor. What amount of money is the most talked about in the world, and has been for two thousand years and will be for the next two thousand? Not that of croesus, not that gold converted by Midas or his successors, not that accumulated by the warriers who conquered and plundered the world, not modern millions, but the widow's mite; and today it is more potent than all. Why? Because it represents sacrifice and love and honest labor. Three millions or three hundred millions cannot buy absolution, and many a man who thinks he is lending to the Lord is only paying a poor rate of interest on the debt he owes.

It is not the material wealth that we transmit, but the moral worth we leave behind us that will be of use in the paramount business of our country and count with God.

The best thing we can do is to give men a chance to help themselves. No man should willingly accept as a matter of charity that to which he is entitled as a matter of right.

To-day we are confronted with the great and grave question of special privilege. "Special privilege—the op-

portunity afforded the few and denied the many; the privilege of lawlessness and the privilege protected by law." The question is not only economic, but political and social. Some statesmen think that in its proper solution lies the safety of our institutions, that we cannot be half one thing and half the other, that special privilege will reign supreme or not reign at all.

Only one conclusion can be drawn from our country's history: Patriotism will prevail, special privilege disappear and true democracy reign.

How then can we best promote the cause of social justice?

(1) Let us attend to our paramount business:—

By working for civic righteousness, by seeking supervision, not ownership, of public utility corporations, by equalization of public burdens, by the abolition of special privilege, establishment and maintenance of international tribunals of justice, by the formation of a peace trust, and the abolition of war.

Mighty tasks which challenge our faith, our courage and our patriotism.

Our government is the best on earth. It is a sacred heritage. We must preserve it upright and transmit it pure.

(2) Build up and strengthen our churches and church influence.

Among others, one associated with our Unitarian body officially, is working with unceasing devotion in this direction. He believes in the power of churches, church organization and opportunity. He never for a moment falters in his allegiance to them or his work for the promotion of social justice. His aim is the betterment of social material and spiritual conditions. He is "The Man from Home," and is the President of the American Unitarian Association.

(3) Let us see the splendid things about us. Let us not forget that however bad, the world is growing better and that they who contribute most to the gain are not the common scolds who have their uses, but the patient workers, who are lending a hand.

THE CHURCH, NOT PRIMARILY A RELIGIOUS INSTITUTION

By Rev. A. W. Littlefield, Minister of the Second Unitarian Church of Religion, Brookline, Mass.

Religion, fundamentally, is the immediate relation between the individual and its God. This conception of religion is that taught by Jesus and held by modern rationalism. "The kingdom of heaven is within you." "Go not, my soul, in search of Him; thou wilt not find Him there." The soul that has no inward experience of God, will not find Him in the outward order. Such is one of the foundations of rational religion; and of the Unitarian faith, when it is true to its own genius.

But this conception forces upon us a striking conviction; namely, that one must not seek for religion, strictly speaking, in the church!

Not seek for religion in the church? Certainly not! No more so than one would seek for patriotism in the state; or for mental power in the university. Patriotism is personal; and if one have it not, the state cannot impart it. Mentality is personal; no university can give it to a man. Patriotic people can animate the state with their spirit and inspire the latent patriotism in other people. Scholars can train and draw out the mental life of a man from within. But no nation can **pour** patriotism into its citizens; nor can a teacher **pour** mind into a pupil. By parity of reasoning, the church cannot impart religion to its members. Religious people can meet together to give common expression to their religious conviction and stir into activity dormant religious consciousness. But **religion,** as such, is altogether within the soul.

It is just because there is so much confusion as to this fundamental distinction, that the modern church is in such disorder, to-day. The rational man says, and truly, I do not need to go to church to get religion; I have it, al-

ready. And, then, he draws the unwarranted conclusion that the church is obsolete! Professor James is quoted as having said, "I have plenty of **religion**; but no use for the **church.**" Certainly not; if men think to get religion in the church. Such men grew up under the teaching that the church is the purveyor of religion; that one must "go to church to get religion." And such logic seems to me to be at the root of much of the indifference of thinking men to the church, in our time.

What is the church, then? It is the place which religious people have created as a **symbol of the eternal,** and into which they gather to cultivate reverence for eternal law in this universe of laws; and **with each other!** In short, the church is, primarily, a **social institution.** And he who enters there, with his neighbors, to cultivate reverence for the laws of righteousness which lie at the foundation of all social order will be blessed with a profound desire to live with his neighbors a life of harmony, helpfulness, and productiveness.

Reverence for law in this universe of law! Yes! Reverence for the laws of truth? His fellow-worshippers will be Aristotle, Bacon, Keppler, Cuvier, Humboldt, Agassiz, Daruin, Levoissier, Priestley, Tyndall, Pasteur, Ramsey, Lord Kelley, Curie, Herschel, Channing, Parker, Everett, Martineau, and the glorious company of the apostles of truth, everywhere! Reverence for the law of love? His fellow-worshippers will be Jesus and John and Christopher and Francis and Whittier and Florence Nightingale and Clara Barton and Jane Addams and Gladstone and Lincoln. Reverence for the laws of beauty? His comrades at that shrine will be Homer and Phidas, Demonthenes and Cicero, Dante and Angelo, Raphael and Titian, the Gothic builders and the giants of the Renaissance, Millet and Hunt, Shakespeare and Goethe. Reverence for the laws of the person? His co-religionists will be every son of God throughout the Ages who holds his body as the temple of the living God, and his liberty as the gift of heaven to be defended with eternal vigilance. And he, who reverences with his neighbors in the church, the laws of the state, will join with them in the body politic to make government the safeguard of men's liberties and the regulator of their relations in the communal life.

And this last reverence—that of men for the laws of the state—brings before us the vital issue of our day;—the relation of church and state.

That relation is not organic; when it has been forced to be so, both church and state have lost each its own integrity and freedom, consequently, their usefulness to men. But the relation is **vital.** The state defends the church in the exercise of its function as a place for cultivating reverence for the laws of life; and, on this ground, grants it immunity from taxation. The church is the moral critic of the state, inspiring it to righteousness in its acts of government. Each is indispensible to the other. And because the state is indifferent to the moral criticism and law-obeying inspiration of the church, rottenness is enthroned in the public service. A condition of things that must prevail until men find the true source of religion and the love of God in their own hearts, and cease holding back the church from its legitimate function as the place of social worship wherein reverence for the laws of life is cultivated and obedience to those laws inspired. The state may not safely be indifferent to the influence of the church; neither may the church safely usurp the functions of the state. But, **together,** it is in their power to further civilization and to increase human welfare.

Man is a religious being. The Church is a social institution, created by religious men and women. The distinction is essential; and only disorder results from any confusion thereof.

Brookline, 1911.

QUARTRAINS

By Gwynn Myrick

The Visible God.

I said: "God is not seen,—no eye can know;
By Faith's dim guess the way of life we go."
But look:—once heart has learned love's mystery,
What else than God, in all the world, to see?

Prayer.

I tried to pray: my lips could find no word;
Heart's eager faith-pang voiceless in me stirred.
Then out from heaven God's comfort came to seek—
"Thy heart-throb touches mine: what need to speak?"

Narcissus.

I caught a vision of the far-spread sea:
Beyond its rimming haze what mystery!
I looked to sky—what vast, strange silence there!
But spake my Soul: "These do but mirror Me!"

The Sky.

'Twas good of God, that where men's eyes must face
The awful front of Heaven's eternal space,
He veiled its bleak despair in pitying lie:—
This tender hush of friendliness,—the sky.

Modern Faith.

I gasped for faith in God, while creeds grew stale;
I wrestled with grim doubts,—to no avail.
Spake One as God, deep in my soul's Soul, then:—
"Why fret for Me? Go, serve thy fellow men!"

Easter Morn.

On Easter morn the joy of men shall be
Faith's blessed dream of Immortality.
O soul of mine, dream whatso e'er you may:
But live thy Heaven—with God—on earth—to-day!

First Deity.

The little child looked up,—for faith was young,—
And when the bed-side song of prayer was sung,
Said, wondering, "God so good and pure must be,
Mamma, is must be—you are God—for me!"

Maternity

God sent a little babe, through wrath of pain:
And pain was all—He snatched the babe again.
The mother gasped: "O God, why mock me so!"
God answered: "Wait: and thou—alone—shalt know!"

———o———

SPECIAL OFFER FOR NEW SUBSCRIBERS

¶ UNTIL MAY 1ST we offer to all persons, not now subscribers of THE UNITARIAN ADVANCE, a year's subscription, beginning with the April number, together with Prof. Ephraim Emerton's new book, UNITARIAN THOUGHT, (Macmillan) for $1.50, which is the price of the book. ¶ Prof. Francis G. Peabody, D. D., of Harvard Uuiversity, says that this book is "in many respects the most useful contribution to the literature of Unitarianism which has appeared since Martineau's Studies of Christianity . . . Fairness, balance, and reverence meet one on every page, and stir the reader to confidence and sympathy. No one who wishes to instruct himself, or to inform inquiring friends concerning Unitarian belief, can have a more trustworthy and authoritative guide." THE PUBLISHERS.

SYMPOSIUM

Several churches installing ministers, recently (especially in the Middle States) have abandoned the old order of "sermon and charges," substituting several addresses on specific topics, welcome from congregation, or a layman, with response from the minister installed. Does this innovation seem wise and in good order?

"Does this innovation seem wise and in good order?" Often wise and in good order, I think,—depending largely on local condition. "Ordination" has elements in it distinct from those of "Installation"; and, when the two services are combined, the usual service, or something like it, seems appropriate. But for such short pastorates, mere one-to-three year nestings, as are common to-day, the usual "installation" service seems over-weighted with meaning. The real expectancy is not up to the solemn form. Were short-term marriages the custom, our wedding service would hardly be made the tender, impressive ceremony it now is —or is, when as it should be. An installation service nowadays is sign and announcement of a short-term marriage between minister and people; a spiritual business-arrangement, happy, hopeful and cordial on both sides, but not very profound on either; perhaps to continue till real marriage is knit, but more probably not. For such a service, a pledge of faithful and loving intent on the minister's part, welcome and pledge of co-operation on the people's part, with a clear-growing expression in common of the purpose of the union, would be the essential and therefore the appropriate features. The prayer and scripture I should think a minister would want to keep for himself. If an outside friend can offer the sermon, if one or two representatives of other churches in the city or town can widen the welcome,—good, but not necessary. If by "several addresses on specific topics" you mean utilizing the gathering for topics unrelated to the occasion, turning it into a "conference,"—no!

I wonder if a more helpful innovation would not be—to begin the new relation without any service at all; and, at the end of a year, if minister's heart and people's hearts have found themselves one, then have, perhaps, a true, sweet, deep marriage-service. This would make the first year really a long, careful candidature on both sides: our short-time pastorates are largely the result of "acting unadvisedly and lightly" in entering upon the relation.

As a preliminary to even this prelude-year, might not another "innovation" be wise,—greater seriousness and decision in inviting the first acquaintance? I would suggest limitation at the outset to four or five candidates, at most,—these being selected as carefully as the case will allow,—with opportunity to hear each, two Sundays at least and watch him for the week in between; and with intent, at the end of the list, to make choice between them and invite one for the year of real candidature. . And parishes should realize more than they do that, with a minister of brains and high purpose, they during that year are on candidature to him as well as he to them. Congregations need "ordination" and "installation" as much as ministers,—some of them more.

All this would amount to considerable "innovation:" but would not a few years of such practice result in longer, happier, more heart-felt and more spiritual relations between pastors and people?

W. C. GANNETT.

Rev Samuel A. Elliott, D. D., President of the American Unitarian Association.

To the Editor of the Unitarian Advance

Your inquiry suggests that the practice upon which you invite comment is an innovation. I do not discover any-

thing novel in it and it is certainly not a practice peculiar to the Middle States. During the last ten years I have taken part in more than a hundred services of ordination and installation in the Unitarian churches all over the country. In not more than one-half of these cases did the service follow the ancient order which has come down to us from the usages of our Congregational forefathers. The practice of having addresses on special themes, or addresses of welcome, responded to by the new minister, is very common in all parts of the country. It is a practice which has existed in our churches so long that the memory of man runneth not to the contrary. When I was ordained twenty-two years ago in Denver I preached my own ordination sermon, and when I was installed in Brooklyn eighteen years ago I was welcomed by Dr. Stoors and Mr. Collyer and make my own response.

Are not these matters best determined by local traditions and conditions? In the churches of the New England inheritance it is eminently fitting that the "old order" should be maintained. In churches that have not the Congregational or Puritan traditions it is often more interesting and stimulating to prepare a more elastic order of service. The old order is at least always dignified and has a certain stateliness and impressiveness which it is somewhat difficult to obtain through an order of service which has about it less of the wealth of association.

SAMUEL A. ELIOT.

Rev. John W. Day, Minister of the Church of the Messiah, St. Louis.

Though the old order is sometimes tiresome, and parts become perfunctory, I think, on the whole, that it gives the fullest opportunity for the expression of appropriate ideas. In it may be incorporated welcome and response, and the participation of representatives of the congregation and of other churches may be provided for. But to erase entirely historic continuity and custom opens the door to raw novelty with questionable compensations.

JOHN W. DAY.

Rev. F. S. C. Wicks, Minister of the Unitarian Church in Indianapolis, Ind.

Each time I have attended an installation service, my feelings have risen to the boiling point, so that I am glad of this opportunity to utilize the consequent steam.

Our usual methods of installation are ecclessiastical and not congregational. The service is long, tedious and tiresome, ending with a worn-out congregation.

My idea would be to have the new minister sit with the congregation at the beginning of the service, symbolizing his real relation to the people. Then I would have some representative of the congregation announce, "We have called Mr. William Channing to be minister of this church." Then the minister could enter the pulpit and opening the book of Isaiah, read the passage beginning "The Lord hath anointed me to preach, etc." Then the congregation could say, "Since this is the spirit in which you have come to us, we accept you as our minister."

The minister could then preach a sermon, setting forth his ideals of church and ministry.

When Troward H. Marshall was installed as minister of our new church in Dayton, he invited my ideas. Finding them to be his own, he compiled his service.

He began by reading Isaiah xlii, 5-8, and lxi. 1-3. Then he stated his purpose in the following words:

"In the spirit of these sacred words, fellow-members of this church, I come to you. My impulse is not to destroy, but to build up. My desire is not to show the myraid forms of error, but to present to you aspects of the One Living Truth. My aim is not to outline to you the precise form of your conduct, but rather to allure you into those highest attitudes of mind and heart which we call Religion, and from which atti-

tudes all good conduct flows. My wish is not only that in our own immediate circle we should feast on rare viands, but that in the wealth of our spiritual culture we may minister to those who have need.

"My purpose, so far as I am conscious of it, is to be your MINISTER, in the highest sense of that word: to break to you the bread of life; to cause you to see the Mystery and the Holiness of this our common human life; to help you to acquire the passion for Truth, and to aid you in your unceasing quest therefor; to work with you here in Dayton so long as it be God's Will, to the end that in some coming day Dayton shall be Dayton the Beautiful, Dayton the City of God, within whose gates only Truth, Beauty, and Goodness may find a home.

"Such is my Purpose."

The congregation then responded: "Since in this spirit and with this high aim you come amongst us, we now with one voice do accept you as our minister, resolved to work with you in all forms, noble endeavor for the promotion of the Kingdom of God and for the reign of righteousness among men."

FRANK S. C. WICKS.

Rev. Eugene R. Shippen, Minister of the First Unitarian Church, Detroit, Mich.

One need not care for tradition as tradition and yet have regard for the experience of our congregational churches in the matter of installations. The Right Hand of fellowship, the Charge of the Minister and the Charge to the People, found in the established order, are not arbitrary but natural features of the service. No installation is quite complete without them. The expression of Fellowship is vital; the minister assuredly needs counsel; and the congregation which does not care to be charged is hopeless. The service is not a platform meeting for the exploitation of doctrines, old or new, theological or social. It has a distinct purpose which requires formal expression once and for all. It is a very special kind of a meeting—the solemnization of the union between minister and people, a sort of marriage sacrament, assuming that it is not a temporary relationship or "trial marriage." The spirit of the occasion, the mood of minister and people and the expectation of the community call for special and peculiar expression. The exact psychological sitaution will not recur. The accepted means of emphasizing the newness of the relationship, its solemnity and its hopes, are to be commended and, so far as possible, preserved. "Any old way," as the boys would say, will not do. The old way has justification in experience and in reason.

And yet we need not follow the old way slavishly. Too often the patience of all is taxed by a long sermon. Unless the sermon be as short as the famous fifteen minute sermons of Charles Lowell, of the old West Church, Boston, and unless it have to do specifically with the church as an institution and the ministry as a profession, it were better omitted. Again, in the assignment of parts, we may well drop the custom of giving the "Charge to the People' 'to the retiring minister. If happily, as under normal conditions, he has loved and been loved by his people he will have no heart to admonish them. Let a stranger do this. If he knows human nature, if he knows our liberal churches, his charge will be sufficiently pointed and helpful.

As for the innovation of having ministers and people take part in the installation rather than dumbly listen, it merits heartiest approval. Surely, those chiefly interested should have a voice. They are taking vows which require some mode of expression. The unspoken vow is good, but, under a well known law of our nature, the spoken vow is better.

In short, make the most of an installation service as a unique opportunity for the church.

EUGENE RODMAN SHIPPEN.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES

Some Signs of the Times

I set down in this Department this month some of the current events in the religious world, which have chanced to come to my attention, and which may be interpreted as significant signs of the times. The "watchman," in Sir John Bowring's famous advent hymn, telling the "traveler" of the night, might well hail these "signs of promise" as the announcement of that new and better day for the churches and for the world which is so soon to "burst o'er all the earth." I record these these events without much comment, as they are in themselves their own best commentary.

(1) The Congregational Churches of America, in their national council in Boston last fall, organized an official Industrial Commitee, the duty of which should be to promote the study of economic conditions. In connection with this action, a series of remarkable resolutions was adopted as the formal expression of the social ideals of American Congregationalism. Among these resolutions, were the following:

"We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand—

"For equal rights and complete justice for all men in all stations of life.

"For the right of all men to the opportunity for self-maintenance, a right ever to be strongly safe-guarded against encroachments of every kind.

"For the right of workers to some protection against the hardships often resulting from the swift crisis of industrial change.

"For the principle of conciliation and arbitration in industrial dissensions.

"For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

"For the abolition of child labor.

"For such regulations of the conditions of toil for women as shall safe-guard the physical and moral health of the community.

"For the suppression of the 'sweating system'.

"For the gradual and reasonable reduction of the hours of labor to the lowest practical point, and for that degree of leisure for all which is a condition of the highest human life.

"For the most equitable division of the products of industry that can ultimately be devised.

"For the suitable provision for the old age of the workers and for those incapacited by injury.

"For the abatement of poverty.

"To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this council sends the greeting of human brotherhood and the pledge of sympathy and of help in a cause which belongs to all who follow Christ."

A comparison of these resolutions with the epoch-making resolutions passed by the Methodists three years ago is interesting.

(2) The Wisconsin Federation of Churches and Christian Workers has decided to create a social service commission to consist of fifteen members. The functions of this commission are "to increase the acquaintance of the people of the churches with the facts of the leading social problems, to serve as an advisory committee in matters of the relationship between the churches and social betterment movements, to investigate any moral, social and industrial conditions of an aggravated nature, to represent the Federation at hearings of legislative committees in support of, or opposition to, proposed legislation." It is interesting to note that this is the first state social service commission in the United States.

(3) In an announcement just issued by the New York Federation of Churches, through its secretary, Dr. Walter Laidlaw, the proposed work of the Federation during 1911 is outlined

as follows (with one or two unimportant omissions):

"To finish the count of nationalities in the boroughs of New York, involving the classification of about 1,700,000 names in the state enumerators' sheets of 1905.

"To make a set of socialogical maps of all the boroughs, showing all the churches, philanthropies having their own homes, and municipal institutions.

"To develop church and civic leagues throughout Greater New York. In Brooklyn, it is proposed to follow up the Chapman-Alexander Evangelistic meetings by permanent neighborhood organizations.

"To develop the Clerical Conference. Arrangements for its future meetings have already been made as follows: February 14, Professor Simon N. Patten, on 'Social Responsibility for Childhood'; March 14, Prof. Edward A. Steiner, on 'Work for the Foreigner in New York City'; April 11, Rev. Charles Stelzle, on 'The Church and Labor'.

"To organize the Housing Committee . . . . and, if the bills of the Committee on Congestion of Population are satisfactory, to back them. Otherwise, to draft legislation and present the same either to the present legislature or to its successor.

"To introduce and work for the passage of an amendment to the excise law . . . .

"To continue the development of the Vacation Work and Play Schools."

There is certainly nothing very startling in this announcement. It is not the program of a revolutionist but of a cautious leader who believes in what Miss Addams calls "the one item added to another" policy. Its significance lies in the fact that the one great inter-church organization of New York proposes to concern itself exclusively this year with the social question. How would the ministers of the last generation—how do many ministers to-day!—rub their eyes to read these statements as the program of organized Christianity, especially the subjects discussed at the Clerical Conference. Only the casual reference to "the Chapman-Alexander Evangelistic meetings" seems natural!

(4) Events of the kind above described are becoming somewhat common—so common indeed that it is impossible to keep a record of the various movements in the various denominations looking toward the more complete socialization of church activities. Less familiar is the altogether remarkable fact that the churches are beginning to realize that the new social religion of the day requires a radical transformation, not only in the machinery of church organization and the direction of church activities, but also in the very ritual of worship. The old hymns and prayers, in other words, which are wholly expressive of the traditional religion of individual salvation, are seen to be no longer satisfactory as expressions of modern religious idealism; and therefore is it growing more and more apparent that if the church, on the mere "wor-ship" side of its activity, to say nothing of the practical side, is to hold the allegiance of men, it must develop a new allegiance of men, it must develop a hymnology and a new literature of devotion, which shall be as truly representative of this age as the glorious old hymns and prayers of Medieval Catholicism were representative of theirs. Three books recently published are evidences of the reality of this feeling, and are to be recognized as earnest attempts to make a beginning at least in fulfilling this pressing need.

Two of the three are hymn books—namely, "Hymns of the Living Church," edited by Charles Taylor Ives and R. Huntington Woodman, and "Hymns of the Kingdom of God," edited by Henry S. Coffin and Ambrose W. Vernon. The editors of the first book confess frankly that they have attempted to introduce "newer material to express the forward movement of the day in service, missions, unity, and work;" while the editors of the second book justify the impressive title wihch they have given their collection, by saying: "Each generation emphasizes a particular aspect of the everlasting Gospel. Our own lays the stress upon the Kingdom of God and its establishment on earth. This book meets the demand for hymns that give adequate expression to the growing social consciousness, together with hymns of a

distinctively devotional character." Both books are to be welcomed as steps in the right direction; but it can hardly be said that either fulfills the definite purpose which its editors have thus defined. Undoubtedly, they have felt the need, and have tried to answer the demand, for hymns of the Kingdom, and for this we owe them our heartiest thanks; but in both books, as Dr. Graham Taylor has pointed out, "there is a significant failure to find or include hymns expressing some of the most vital experiences which predominate in modern life." It will be interesting to see if the new hymn-book now being prepared by the American Unitarian Association recognizes the need of a new hymnology as bravely as do these books; and, if so, if it meets this need any more successfully. This latter achievement is doubtful, as it is evident, from a perusal of these books, that what is needed is not a new collection of old hymns, rearranged under modern headings, but **new hymns.** And a new hymn-writer, who can sing the spiritual aspirations of this age, as Faber and Watts and Wesley sang the spiritual aspirations of theirs, has not yet appeared.

Much more successful is the third book—Prof. Walter Rauschenbusch's "Prayers for the Social Awakening," just published under the title of "For God and the People." This book of prayers has succeeded, where the books of hymns have failed, because Prof. Rauschenbusch has attempted not to make a new collection of old prayers, but to write wholly new prayers of his own. Never did a man set himself a more difficult task, and never was such a task more successfully carried through. Here are prayers for "employers," "working men," "women who toil," children who work," "children of the streets," "all mothers," "lawyers and legislators," "public officers," "writers and newspaper men," "kings and magnates." Here are "prayers of wrath," against war, drink, mammon, and impurity. And here ,at the close, is one all-comprehensive petition "for the co-operative commonwealth." Nothing could excel the beauty of these prayers, both in phrase and thought,—they for the first time articulate sentiments of the new social idealism of our day;—they lead a new humanity to the newly-reared altar of a new God. In no single volume of which I know is the essence of the new religion so clearly revealed as in this collection of "prayers for social awakening;" and in no book is there contained so conclusive an answer to the wearisome charge that the religion of socialization involves the loss of worship and the silencing of prayer.

(5) Sixteen out of the twenty-seven students at the Meadville Theological School this year—or more than fifty per cent.—belong to the Socialist Party. They carry the red card in their pockets, and have organized a local branch of the Intercollegiate Socialist Society. The remaining students, while not active party men, are wide awake to social issue. It will be interesting to see what happens when these men leave the School and begin to preach in our Unitarian pulpits!

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Rev. Jabez Thomas Sunderland, pastor for four and one-half years of Unity Church in Hartford, Conn., has resigned his pastorate, to take effect upon the expiration of his present year, next September. In October Mr. Sunderland will sail for England, where he will continue to preach and write. The British Unitarian Association, the national association of the Unitarian churches in England, has been very anxious that Mr. Sunderland should once more go to India and employ his tallents. Mr. Sunderland has accepted the call, as he accepted a similar call to go into the same religion twelve years ago, and after a short time in England will spend a season in India. By a season in India is meant four months during the winter. In India Mr. Sunderland will preach and lecture, going among the larger cities and delivering a series of educational and religious subjects.

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—The Joseph Priestly Conference will meet with the Spring Garden Church, Philadelphia, April 26.

OUR READERS' EXCHANGE

(We welcome to this page short communications from our readers touching any article that has been recently published in our columns, or dealing with any vital concern of our denominational activity or general religious interest. This is on "Open Court," our only insistence being that courtesy, pertinence and brevity shall be the manner of all our contributors.—EDITOR.)

HAVE WE A SUFFICIENT MOTIVE?

Editor of The Unitarian Advance:

While we are discussing about an adequate theology and various other things incident to the welfare of the Unitarian Church, is it not well to consider also whether we have a sufficient motive? I think it is amongst us, but it is often vague. Can we bring it out more to the light and make it more distinct? We do not want any final statement of this motive and could not get it if we did. But it will be more useful if it is clearer to all of us. Why may we not have some attempts at a concise expression of this motive as it is amongst us to-day at its best and as we would want to see it strengthened? To help along in this matter I venture to put into a form the motive which seems distinct and comprehensive,—sufficeint to do great things if strongly laid hold upon upon by all of us together. This is the Unitarian motive: TO SPIRITUALIZE THE WORLD.

I believe that the peculiar genius of the Unitarian movement has been its spirituality. It has been so in its contrast with orthodoxy. Some of the orthodox doctrines we have had to oppose have been very unspiritual, such as the bargaining in the atonement or the gross ideas in the sacraments. The common attitude of familiarity with God on the part of many evangelicals has been crudely materialistic. The reserve and simplicity of Unitarian customs have been evidences of an underlying spirituality. This spiritual genius has been thoroughly normal. So it is a spirituality peculiarly fitted to our time.

To put the world into the statement gives a world width to the motive. It is as clear and as strong as is the motive to convert the world. We shall not have it all to do, but our aim reaches out thus far.

And there are near interests which come under the name world. The industrial world, the social world, the educational world are such. These need spiritualizing. Righteousness and peace are necessary ingredients of any spirituality deserving the name Unitarian. Then something more in the way of what is idealistic and reverential may be added. So our church may unite in all reformatory and improving efforts; and it still has a distinct addition to make to anything reform or philanthropy have to give.

To spiritualize things all our organizations may be set to work confidently. Any cheap materialism in method will, of course, be discarded. But means, customs, symbols may be consecrated in this divine task. And here, as always with us, the personal life will take its place as the power most effective. A spiritual motive will call men to worship as well as to work.

This motive, too, will do what now needs to be done. It will connect the life here intimately with the life to come. The nearer we can fit the motive here to the motive there the better. What we do here will avail us there. So I come back and with still greater confidence set forth as our sufficient motive: To Spiritualize the world.

HENRY T. SECRIST.

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"ARE WE CHRISTIANS"

Editor of the Unitarian Advance:

Sir:—

There are two misconceptions of the office and function of Unitariianism. One is found among our opponents, who

think that we come to destroy vital, spiritual Christianity; the other among some of our own number, who labor under the delusion that that should be our chief business, our only excuse for denominational being, because we have found something more vital and spiritual in Free Religion. We can forgive the former, for often they do not know any better; but we cannot have much patience with the latter, for they ought to know better.

A sample of the iconoclastic, reactionary type, which misnames itself Unitarian, is to be found in a letter in the March number of the Unitarian Advance, signed "A Reader." With all due respect to the writer of that letter and believing heartily in a Free Catholic Church, which shall be inclusive of all types of thought and feeling,—I refer him to a tract of mine, published by the American Unitarian Association, entitled "The Church Which Lieth Foursquare"—I would not constrain our brother to remain with us, if he thinks that we are narrow and sectarian and provincial. If Christianity has ceased to mean anything to him except controversies and divisions and uncertainties, if he believes that Unitarianism should spend its time in destroying the perishable elements in Christianity, but that there are no imperishable elements in it for us to fulfil, he does not understand the genius and temper of true Unitarianism. I commend to him and to all who misinterpret our position as the advance-guard of Christian Liberals some wise words of a thinker we have not yet outgrown, a thinker who described himself as "ecclesiastically conservative, theologically radical." Dr. Frederic Henry Hedge: "There are two ways of meeting the demand for a truly liberal and rational religion;—two ways of meeting, but only one way of solving the problem. Not in the way of denial, but of faith, the solution must come, if at all. Faith in Christ as the type of consummate humanity; faith in humanity as prefigured in Christ; faith in God as humanity's fulness and justification; faith in reason as God's interpreter; faith in revelation as reason's consummate flower; faith in society as ever-progressive realization of reason and of God,—is not this the desired solution?

"The Christian confession need not bound our religious sympathy. All religions that devoutly aspire, all religions that diligently labor, all religions that minister to human weal, deserve our sympathy and claim our respect. But Christianity is more than religion; it is history's highway, humanity's thoroughfare. The paths that diverge from it will return to it again, or lose themselves in nothingness. Whatever dissents from it is partiality and limitation; in it is wholeness, and the widest vision, and the largest liberty."

So Unitarianism stands in the midst of the modern religious world, emancipated from dead traditions and crude notions and superstitious observances, protesting now as always against every form of spiritual tryanny, but eager to enlarge and enrich the great permanent truths of Christianity. To bitter foes without and false friends within Unitarianism cries, in the words of the Founder of Christianity ,the Master of men: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil."

WILLIAM SAFFORD JONES.
Channing Memorial Church,
Newport, R. I.
March 13, 1911.

THE MIMICRIES OF NATURE

Editor of the Unitarian Advance:

Can you or any of your readers throw light on the problem of the **Mimicries of Nature,** whether in animal or vegetable life,—a problem which seems to reflect upon, or to indict, the truthfulness of God?

I have referred it in times past personally to writers and thinkers of highest repute, both in our own and in other bodies, on subjects theological and scientific and the reciprocal relation of these, some of whom have treated it—

it seems hard to believe it—as matter of jest or even ridicule, while some have seemed not to realize that it was a problem and a most serious one, and none has offered any to my mind adequate solution.

Did space and your patience permit, I could enlarge at length and show the nature and gravity of the question, as for years it has shaped itself to my mind, seeming at times to threaten a belief in the truthfulness of God, or else to compel to a resort to dualism for a solution.

One correspondent found in the difficulty only a part, and not the most serious part, of the general problem of Evil. But to me, I confess, it is the gravest and most refractory element in that great problem. For evil which is **suffering** I can see an explanation—perhaps not finally satisfactory, as it is not in the case of the minicries,—as a means to good; even for moral evil of which man is the subject or cause I can see or seem to see, an explanation, namely Man's **freedom,** which frees God from responsibility.—unless indeed the originating of a being who might do moral evil makes God responsible; but the Mimicries **come straight from God,** and then how save the truthfulness of God? And truthfulness is to me the Queen of all the virtues, the foundation-stone of all morality.

H. D. CATLIN.

Northumberland, Pa.
March 15, 1911.

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PLEASING EASTER CARDS

It is often difficult for Unitarians to find Easter cards that speak the essential Easter message as we hold it, free from the traditions which have been outgrown. Mr. William I. Scandlin of Brooklyn, has been very successful, we believe, in meeting our need in three simple but very tasteful cards of grace and good cheer, which are advertised in another part of this magazine. Mr. Scandlin has been intimately associated with practical work through his devoted service (wholly voluntary) in connection with the Sunday Schools of the Church of the Savior and Willow Place Chapel.

ANNOUNCEMENT

And Program of the Third Congress of the National Federation of Religious Liberals, in New York City, April 26, 27 and 28, 1911.

The sessions of the Congress will be held in The Church of the Divine Paternity (Universalist), West 76th Street, the Friends' Meeting House, West 15th Street (Stuyvesant Square), and at the Cooper Union.

Statement of Purpose.—"The purpose of the Federation is to promote the religious life by united testimony for sincerity, freedom, and progress in religion, by social service, and a fellowship of the spirit beyond the lines of sect and creed."

"Participation in the Federation will leave each individual responsible for his own opinions alone, and affect in no degree his relations with other religious bodies or schools of thought."

President, Henry W. Wilbur, 140 North 15th St., Philadelphia, Pa.

General Secretary, Charles W. Wendte, D. D., 25 Beacon St., Boston, Mass., to whom communications may be addressed.

Treasurer, Henry Justice, 122 So. Front St., Philadelphia.

Executive Committee, Rev. Frederick A. Bisbee, D.D., Boston, Mass., Editor "Universalist Leader;" Rev. Algernon S. Crapsey, D. D., Brotherhood House, Rochester, N. Y.; Rev. Samuel A. Eliot, D. D., President American Unitarian Association, Boston, Mass.; Rev. Hugo Eisenlohr, Pastor German Evangelical Church, Cincinnati, O.; Rev. George H. Ferris, D. D., Pastor First Baptist Church, Philadelphia, Pa.; Professor George B. Foster, Ph. D., University of Chicago; Rev. Frank O. Hall, D. D., Minister Church of the Divine Paternity, New York; President Frederick W. Hamilton, D. D., Tufts College, Mass.; Miss Susan W. Janney, Philadelphia, Pa.; Rev. Jenkin Lloyd Jones, Minister Abraham Lincoln Centre, Chicago, Ill.; Rabbi Joseph Krauskopf, D. D., Keneseth Israel Congregation, Philadelphia, Pa.; Rev. J. Clarence Lee, Pastor Church of the Restoration (Universalist), Philadelphia, Pa.; Rev. Henry Mottet, D. D., Rector Church of the Holy Communion, New York; Edwin D. Mead, Peace Foundation, Boston, Mass.; Rev. H. Heber Newton, D. D., East Hampton, Long Island, N. Y.; Rabbi David Philipson, B'ne Israel Congregation, Cincinnati, O.; Rev. Charles E. St. John, Pastor First Unitarian Church, Philadelphia, Pa.; Mrs. Anna Garlin Spencer, Director Summer School of Ethics; Rev. J. J. Summerbell, D. D., Dayton, O.; Rev. Carl A. Voss, Pastor Smithfield Street German Evangelical Church, Pittsburg, Pa.;

Rev. J. B. Weston, D. D., President Christian Biblical Institute, Defiance, O.; S. Burns Weston, Director Ethical Society, Philadelphia, Pa., and others.

The National Federation of Religious Liberals was organized at Philadelphia, December 2, 1908, at a private conference of representative liberal religious thinkers and social workers of the United States. Its purpose is to unify and concentrate the forces which make for religious sincerity, freedom, tolerance, and progress in America, and bring them, so far as may be, into council and co-operation concerning the spiritual and ethical interests they possess in common. In a sense this Federation may be considered as the offspring of the International Congress of Religious Liberals, with which it is affiliated, and whose liberalizing and reconciling influences it is intended to conserve and further in the American community.

The Federation holds, from time to time, alternately with the International Congress referred to, extended public meetings of religious liberals in centres of American thought and life, at which united and earnest testimony is given in behalf of the great universal affirmations of the moral and religious life. It seeks to increase the faith of free and reasoning men in the underlying principles of pure religion held in the spirit of perfect liberty; to foster the sentiments of tolerance and good-will, both religious and racial, in the community; and to promote a fellowship of the spirit based on religious character and conduct, and not on creed and rite.

Furthermore; the Federation labors for social reform and good citizenship. It strives for the awakening of the public conscience, the promotion of social justice, and a better performance of social service and obligation. The approved institutions of human society,—the family, the school, the church, and the State,—in their ideal aspects receive its homage and support. The Federation co-operates with every agency which endeavors to uplift the national character and to invigorate it with ethical and social aims.

Program of the Third Congress, New York City, April 28-28, 1911.

General Theme: "Unity, and the Way to It."

Wednesday evening, April 26, 7:30 o'clock, at the Church of the Divine Paternity, 76th St., and Central Park, West.

Religious Services conducted by the Pastor, Rev. Frank O. Hall, D. D., Henry Wilbur, presiding.

I. Topic: Religious Unity.
   1. The Catholic Idea, One Church.
      Rev. J. Howard Melish, Rector Holy Trinity Church, Brooklyn.
   2. The Protestant Idea, One Faith.
      Rev. Francis Brown, D. D., President Union Theological Seminary, N. Y.
   3. The Liberal Christian Idea, One Spirit.
      Rev. S. A. Eliot, D. D., President of American Unitarian Association, Boston.
   4. The Jewish Idea, One Humanity.
      Rabbi Joseph Silvermann, Temple Emanu-El, New York.

Thursday, April 27, 9:30 A. M., at Church of the Divine Paternity. Annual Meeting of the Federation. Presidential Address, Henry Wilbur, Secretarial Report, Rev. Charles W. Wendte, D. D. Treasurer's Report, Henry Justice. Testimonies. New Business.

Discussion: "How can we best promote religious liberality and a broader fellowship," led by Rev. J. Clarence Lee, D.D., of Philadelphia.

(Lunch may be obtained in the restaurant of the Museum of Natural History, 77th St. and at hotels nearby.)

Thursday, April 27, 2 P. M., at Church of Divine Praternity.

II. Topic: Industrial Unity.
   1. Co-operation (Profit-sharing, etc.)
   2. Socialization (Socialism).
      Miss Vida D. Scudder, Prof. at Wellesley College, Mass.
   3. Arbitration and Conciliation.
      Rev. Charles Stelzler, Supt. Dept. Church and Labor, Presbyterian Church, U. S. A.
   4. The Trade Agreement from the Standpoint of Organized Labor.
      Henry Frayne, General Organizer of the American Federation of Labor, New York.

Discussion.

Thursday, April 27, at 8 P. M., in Cooper Union, Cooper Square at inter-section of Third and Fourth Avenues.

Rev. Thomas R. Slicer, New York, presiding.

III. Topic: National Unity.
   1. National Control and the National Welfare.
      Henry L. Stimson, Esq., New York.
   2. The States and the Federal Union.
      Dean Henry Wade Rogers, Law Department,, Yale University.
   3. Unity in Legislation.
      Ex-Governor Curtis Guild, Jr., Boston, Mass.

Discussion.

Friday, April 28. 9:30 A. M., at Friends' Meeting House, 221 East 15th Street (Stuyvesant Square, near 3d Avenue).

IV. Topic: International Unity.
   1. Arbitration of Differences and Reduction of Armaments.
      Edwin D. Mead, Boston, Mass.
   2. Reciprocity in Trade. Tariff Revision. Fair Trade.

Professor Edwin R. A. Seligman, McVicker Professor Political Economy at Columbia University and President of Society of Ethical Culture.

(Lunch and supper may be obtained in the restaurant connected with the Friends' Meeting House, at 25 and 35 cents.)

Friday, April 28. 2 P. M., at Friends' Meeting House.

V. Topic: The Unity of Mankind.

1. The Problem of the American Negro.
   Oswald Garrison Villard, Editor New York Evening Post.
2. The Hebrew people not a race or a nationality, but a religious community.
   Rabbi Joseph Krauskopf, D. D., Philadelphia.
3. The Unity of Mankind.
   Rev. Gilbert Reid, D. D., Director, International Institution of China.

Discussion.

Friday, April 28. 8. P. M. at the Friends' Meeting House.

Platform Meeting, Henry Wilbur, presiding. Addresses on Religious Unity and Indenominational Co-operation. Seven minute addresses by members of the following and other religious bodies:

Baptist, Congregationalist, Christian, Episcopalian, Ethical Culture, Friend, German Evangelical, Independent, Jewish, Presbyterian, Universalist, Unitarian.

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THE NEW YORK LETTER

The editor of this column had a dream one day of a Sunday School letter which would bring to the attention of its readers the methods of Sunday School work which were succeeding in the various schools of the metropolitan district and were worthy of wider adoption. The energetic President of the New York Sunday School Union offered his welcome co-operation and sent out letters to the Sunday School workers asking for reports of their experience. The replies were eagerly awaited, are still awaited. Those methods are presumably esoteric and not to be divulged to the uninitiated, or the workers are so engrossed in their labors that they have no moments for idle questioning, or, like the rest of us, they are poor harried moderns with convenient pigeon holes at hand for what few things can possibly wait the more convenient season. May their consciences give them peace.

However, a few gave heed to our much importunity. The Sunday Schools of the two downtown churches in New York face the almost unsolvable problem of reaching those who do not live within miles of their churches. The Sunday School of the Church of the Messiah has gained somewhat in numbers. All Soul's Church is trying the experiment of starting a Sunday School on the far west side, going to the children who cannot come to it.

"The Sunday School of the Church of the Saviour in Brooklyn is going along in a small and quiet way until such time as our new minister, Mr. Lathrop, has opportunity to plan for its development. There are but two classes, one of six young children and one of eight boys. The spirit of all concerned is all that could be desired. We cannot report any feature of special interest."

The Willow Place Chapel reports one feature of interest and value. "Our last regular hymn or carol in the closing service is followed immediately by the Lord's Prayer, not recited but chanted by the whole school. Its effect has been magical and the school instead of scrambling for hats and coats almost before the final hymn is reached falls into a quiet and reverential attitude never known in the past. This is the more understandable when it is remembered that our school is a mission one of more than one hundred and fifty in attendance as a rule."

The new Sunday School of the Washington Heights Society numbers it existence by weeks only and its formative period finds its chief work in a systematic canvass to find the scholars. But it has three classes and all are studying the life of Jesus.

The Montclair Sunday School is having its best year with increasing numbers. It depends on a carefully graded course in which Biblical subjects alternate with others in which when the Bible is used it is used as material only, on a philanthropic plan which devotes the collections to philanthropies which are fully explained to the children and secures from each child some personal service or gift each year, on the provision of an associate teacher for each regular one, on various stimuli to attendance such as attendance and collection charts, honor rolls, and a banner for the class of best record and a star on a large chart for each one with a full attendance, and on a social program which has each year a Hallowe'en Party, a Christmas and a Valentine Party and a May Walk and a picnic for the School. Three things have justified their introduction this year, the honor roll, the monthly teachers' meeting and the young men's class in the principles and ethics of business.

The work in the churches grows interesting. The New York field seems on the eve of great changes. All Souls' Church will probably leave its down-town location in the course of a few years and every aspect of its new problem is being worked out. The Church of the Messiah, if Mr.

Holmes can accomplish his desire, will remain a down-town church but will doubtless undergo necessary changes to remain such. When All Souls' Church moves the Unitarian headquarters will need to seek a new location. The new Washington Heights movement is securing an additional Unitarian location in the upper city.

Mr. Holmes' remarks about the expenditure of great sums of money on the new cathedral while many noble humanitarian causes languished for lack of money has called forth a newspaper controversy which is still echoing. The challenge from without to show what Unitarians have done in philanthropy has been splendidly and crushingly met. Had it educated the public to no other fact than that silent witness of spireless All Souls' whose people raised $25,000 for the spire and then contributed that money to the U. S. Sanitary Commission it would have justified itself. Mr. Wright pours forth the riches of his superabounding knowledge to his keen-thinging people. The March Sundays were devoted to four sermons on the philosophy of Renouvier. At a recent gathering of the leading liberal ministers and rabbis of the greater city it was found that Mr. Wright alone could tell who Renouvier was but the self-condemnatory "Peccavi" of each one who learned that hour of his place and importance again demonstrated the pioneer character of Mr. Wright's mind.

The exact relationship of the American Unitarian Association and the Middle States Conference, each of which pays half of the salary of the Middle States Secretary is a subject which the representatives of those two bodies are endeavoring to determine more clearly and exactly. President S. A. Eliot and Financial Secretary William Channing Brown held a conference with the ministers of Greater New York district recently apropos of the close of the financial year of the Association. The New Jersey Men's Club held a dinner at the Hotel Continental at which the subject of "Church Advertising" was discussed with enthusiasm after Mr. Emerson P. Harris, of the Montclair Church, and Rev. Leon A. Harvey of the Flatbush Church had described the recent successful ventures into this field by their churches. Henceforth when the Unitarian ministers of the metropolitan district start towards the City Club the first Monday of the month for their monthly gathering with each other and their Universalist, liberal Jewish and liberal orthodox brethren, their wives will accompany them as it will be their club day too. Under the presidency of Mrs. Slicer and the secretaryship of Mrs. Harvey this new organization enters upon its interesting and untried field of conference on the thrice important work of the ministers' wives.

The Flatbush Church has had an interesting series of evening services on "Five Great Religions" in which representatives of Confucianism, Buddhism, Mohammedanism, Judaism and Christianity spoke. The Plainfield Church maintains a free bed in the local Muhlenburg Hospital and is the only church of the city which has done this steadily. It also makes a substantial contribution to the Unitarian Service Pension Society.

"Ave atque Vale" are the greetings and farewells which freight the air in some of our parishes. The Church of the Saviour installed Rev. John Howland Lathrop as its pastor on March 16th. The invocation was by the Rev. Roger S. Forbes, the Scripture reading, Rev. John Haynes Holmes; greeting from the society, Mr. Robert P. Vidaud; prayer of installation, Prof. Francis A. Christie; charge to the minister, Rev. Samuel A. Eliot; right hand of fellowship, Rev. Caleb S. S. Dutton, charge to the people, Rev. L. Mason Clarke; welcome to the work of the churches of Brooklyn, Rev. Newell Dwight Hillis and Rev. John Howard Melish; prayer, Rev. Sydney Bruce Snow, and benediction, Rev. Mr. Lathrop.

The Summit, N. J., Church installs Rev. Howard Colby Ives on Tpril 4. The invocation and scripture reading, Rev. Elizabeth Padgham; greeting from the congregation, Mr. Frederic C. Brown; prayer, Rev. Minot C. Morgan of the Central Presbyterian Church, Summit; sermon, Rev. John Haynes Holmes, right hand of fellowship, Rev. Edgar S. Wiers; welcome to church work in Summit, Rev. Robert Chipman Hull of the First Baptist Church, Summit; welcome to the conference, Rev. George H. Badger, charge to the people; Rev. Walter Reid Hunt and invocation, Mr. Ives.

Rev. Charles Graves left his pastorate at Passaic the first of April which meant the breaking of many ties of civic duty as well as those of pastoral relationship. The fine old Staten Island parish has extended a call to Rev. Lyman Greenman and he will soon enter upon its pastorate.

EDGAR SWAN WIERS.

NEW ENGLAND LETTER

The ranks of the New England ministry have recently been broken by the death of two of its members. William C. Litchfield whose death occurred in Middleboro on the 18th of February, had filled various successful pastorates, his last settlement in Winthrop being particularly fruitful in good works. On the day following, William Orne White died at his home in Brookline, at the advanced age of ninety years. Mr. White

had held but two pastorates during his professional life, at West Newton and Keene, N. H. His settlement at Keene covered a long period of years and his influence and memory are still factors to be reckoned with in that parish.

The strain of the winter's work is beginning to tell on many of our younger and active men, and some have actually been obliged to suspend all work for a time. Mr. Shurtleff, of East Boston, has been ordered by his physician to his New Hampshire farm for the next six months. He is on the verge of a physical and nervous collapse and will not return to his pulpit until the first of September. Rev. Albert Lazenby has enjoyed a well merited trip to Bermuda ,following the exacting duties in connection with the construction and dedication of the new church in Lynn. Secretary Wilson has entirely recovered from his painful and serious illness and is on a Southern trip. Dr. Crooker has just returned from a Southern trip covering many weeks, necessitated by the serious condition of his health in the autumn.

But the prevailing condition of New England ministers and churches is by no means one of incapacitation. At least two of our most important churches that have been without settled ministers, have made eventful decisions, and the wisdom of their choice for better or for worse now remains to be demonstrated. The First Church in America—or the first religious organization to be brought to this new land—the first Parish of Plymouth has amply demonstrated its reputation for wisdom in calling Rev. Arthur B. Whitney, of Saco, Maine, to become its minister. Mr. Whitney is an A. M. of Harvard College, and a graduate of the Harvard Divinity school. His previous settlements have been at Passaic, N. J., and at Saco. Of even greater significance is the final action of the Church of the Disciples in Boston in the choice of an assistant to Dr. Ames whose continued ill health renders it impossible for him to attend to any of the parish duties. The final vote on the many candidates who have been presented during the past year was taken on the Sunday of March 12, and it resulted in the choice of Rev. Abraham M. Rihbany, of Toledo, O. Regarding the man upon whose shoulders falls the heavy mantle of responsibility in the successful leadership of this important church, the Boston Transcript has the following biographical sketch:

"Mr. Rihbany was born in Betater, a little town among the mountains of Lebanon in Syria. He was educated in a mission school, where he learned the English language, and he taught in some of the neighboring towns and cities. In 1891 he came to America with Elias Massallem, now a successful physician in New York, and I. E. Ul-Khouri, a merchant of Boston. They had very little money between them, but all set to work with a will. Mr. Rihbany was clerk in a store for a time, and then became editor of a Syrian paper. Later he accepted the pastorate of a Congregational church.

"He soon received a call to the Unitarian Church in Mt. Pleasant, Mich., and in 1903 was called to Toledo, where he has been ever since. He married an American lady and they have several children."

Rev. U. G. B. Pierce, the minister of All Souls Church, Washington, who is preaching at the Arlington Street Church during the month of March, is greeted every Sunday by overflowing congregations. He is also filling many speaking engagements with Alliances, men's clubs, and other organizations in the vicinity of Boston. Simultaneously with the appearance of his book on "Unitarian Thought," Prof Ephraiem Emerton, of Harvard, goes to Europe for travel and study. His book has already provoked no small amount of discussion, some of which has been unfavorable in view of the acknowledged conservative position of the writer. There is no doubt, however, that it is an important and timely contribution to the definition and statement of our theological position.

One of the most successful meetings of the ministerial Union during the present season was that that on the 27th of February, at which the speaker was Dr. Richard C. Gabot, of Boston. After enumerating at some length the theories of Eugenics held by the late Sir Francis Galton, Dr. Cabot proceeded to demonstrate that little permanent advance could be hoped for along this line, and with a single turn he brushed away the entire theory of Eugenics as nothing more than a passing fad. Even our modern ideas regarding the teaching sex hygiene are completely vicous when viewed from the moral standpoint. "It isn't a problem of hygiene at all," said Dr. Cabot, "Hygiene has no word to say at all why people should behave themselves. It is obviously the field for the educator and moralist. We often believe that disease is the result of sin. There's nothing in it. Whether people who misbehave shall contract disease depends on the money, cleverness or luck of the individual The sin isn't different whether you suffer for it or not. There is no good science behind the idea that hygiene can guide us in this matter. It is bad morals to reason so. It is the influence of pure personalities whom we meet that keeps us straight, not fear nor knowledge."

The movement to repeal the bar and bottle bill has occupied the attention of a good many of our ministers and laymen in and about Boston recently. It was supposed that this movement to separate the sale of

bottled goods from that of liquor by the glass was assured until the introduction of a new bill to repeal the former act of the legislature. This would mean that all the labor which has been put in by those who were on the side of law and order would go by the board. The committee reported the repeal adversely however, and the reform measure will go into effect on May first.

Spring Conferences are on the wing. An important session of the Middlesex Conference was held on the 22nd of March, with the church in Belmont. Rev. William I. Lawrance spoke on "the strategic point in church work," Mrs. Clara B. Beatley on "Morals through reverence," and Rev. Henry C. Parker on "The value of religious education."

The latest addition to the equipment of New England's most beautiful church edifice has been described as follows:—

The great bronze doors made for the Unitarian Memorial Church at Fairhaven, built by the late Henry H. Rogers, are completed and on exhibition in New York. The doors are 14 feet high, and each leaf was cast in one piece and weighs 2¼ tons. The design of the doors is based upon traditions of English Gothic of the last or perpendicular phase. The composition is one of two principal parts corresponding to the two folds of the doors, but it is intended to produce the effect of a single unit of design when the doors are closed.

The central feature on the outside is a figure of Christ in the act of benediction, set in a niche and sheltered by a canopy of intricate design bearing four angelic heralds proclaiming the Gospel Message to the four quarters of the world. Two banners at the sides of the central niche bear as an inscription the Gospel Message, "Behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David, a Saviour." The central figure is flanked on either side by three of the Apostles, six in all on the outer face, the other six being placed in corresponding positions on the inner face of the doors. The Apostles carry their symbols and beneath each is a shield bearing the symbols in low relief. In this series St. Paul appears in place of Judas Iscariot. Forming a frame around the doors on both the exterior and interior is a series of canopied niches filled on the exterior with figures representing great characters in the history of Christianity.

ALSON H. ROBINSON.

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NEW YORK LEAGUE

At the March meeting of the New York League, Miss Clara White described the Social Service activities of many Protestant churches. Socialism has changed from a purely mechanical to an ethical movement and Peoples Forums are now a part of the program of many churches. Among churches which have now become famous for their social ministry are: The Church of the Ascension, New York; The Church of the Pilgrims, on Brooklyn Heights; and the Emmanuel Church, The Benevolent Federation of Churches and the Bulfinch Place Church, of Boston.

Dr. A. H. Stevenson, of Brooklyn, spoke for the Dental Clinic. He said, 96% of the children in New York have diseases of the teeth. Much of the money which is being spent by the city of New York for dental inspection is wasted because after treatment is recommended for the child the family are too poor to pay for it and the free clinics can make only a slight impression upon the immense problem.

General ill health and arrested mental development follow bad teeth in children. The greatest good can be accomplished by having free preventive clinics with many nurses where children are taught absolute cleanliness. Mr. Slicer made an appeal for the Hale Memorial Fund. He said that the first Harry Wadsworth Club was formed in the basement of All Souls' Church by Miss Russell and that the Hale Motto is a National Club asset. $35.00 was collected for this fund.

Mrs. Ida Husted Harper who spoke on Woman Suffrage, sketched the history of the movement from the first convention at Seneca Falls, New York, in 1848. The first National convention was in Worcester in 1850 and was reported at length in the New York Tribune. England heard of it and through an article by John Steuart Mill in the Westminister Review the English movement was started. 50,000 women are now voting with full suffrage in the United States and the advocates of the movement are perfectly willing for suffrage to be decided upon its record. The insurgent vote which gave an honest election and an honest count was responsible for the recent favorable vote on suffrage in Washington. The women used this new power first in the interests of public decency in recalling the Mayor of Seattle. Whether we want equal suffrage or not it is bound to come. Real Democracy and the spirit of our institutions require the right of every individual to represent himself and herself.

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NEW BOOKS

THE BASAL BELIEFS OF CHRISTIANITY: By James H. Snowden, D.D., LL.D., N. Y. The Macmillan Co., 252 pp. $1.50 net.

This book is different from Dr. Emerton's "Unitarian Thought," which we reviewed, last month. In fact, it is very different. Of course the first obvious difference lies in

the fact that it is orthodox. Orthodox to a degree, that is. On page 54 we are thus informed about ourselves:

"Unitarianism has risen time and again, and attempted to gain a foothold as a form of Christian faith. It has its organization and has had and still has men of the highest culture among its adherents. Yet it has never attained to any considerable degree of acceptance and power, and is an almost negligible quantity in the religious world to-day."

And yet of course such a book as Dr. Snowden's could never have been written in this twentieth century in just the form in which it stands, as an exponent of "orthodoxy," had there not been the mischief of Unitarianism abroad in the land with its dire contagion of heresy. In other words, everything that makes the "orthodoxy" of this boon different from the orthodoxy of Calvin and Knox and Edwards and Parks, is a difference in the Unitarian direction; and teh great task of the the modern interpreters of orthodoxy, which Dr. Snowden so excellently represents, is to reckon with the Spirit of Modern Progress, that is the spirit of essential Unitarianism, which, however, "negligible" it is repeatedly pronounced to be, has never yet been actually neglected by those who write books in defence of the older faith.

What we mean to say is this: Dr. Snowden's book is not itself Unitarian:—the powers forbid! But its orthodoxy is of the attenuated, easy-speaking orthodoxy which so much prevails, nowadays—and pleasingly calls itself "Liberal Orthodoxy." The Bible is indeed, the word of God; but then it is a very human book, too, and we must make allowances for the frailties of humanity; the "Higher Criticism" is to be reckoned with; only not too freely let into the New Testament. The Trinity is a sure thing, too, for isn't Unitarianism "the negligible factor" in all Christian development? But then the Trinity as Dr. Snowden defines it is a very modern, philosophically intelligible, and innocuous dogma, which no Unitarian in the world could take offense at. Salvation is robbed of all its calvinistic terrors; the Incarnation presents few dffiiculties to rational believers, the person and offices of Christ, as here defined would have kindled the fagots of martyrdom in the days of Servetus, and while there is a very good chapter on Heaven, we hunt the book all through for a corresponding chapter on Hell—in vain! and what would Jonathan Edwards have said to such omission!

Still, we insist, the book is not Unitarian: it is safely and staunchly orthodox: and it remains safely and staunchly orthodox because—it is so different in method and spirit from Dr. Emerton's book with which we contrasted it, at the beginning.

In the first place, it is a book of the conventional theologian and preacher, and not of the dispassionate student of history, with the layman-scientist's point of view. It begins as Dr. Emerton's book did not, with the conventional beginning:—Our knowledge and thought of God. The first six chapters are devoted to a naively explicit recital of the attributes and characteristics of God. Then follows a chapter about "Man;" then one about "Sin." "The Need of Incarnation" is next discussed, culminating in the expected nub of Orthodoxy:—"God is not complete without Christ. The Incarnation is the logical consequence of a lost world." Only, up to this point nobody had discovered that the world was "lost," for though the chapter on "Sin" had some grim stuff in it, it did not half accomplish the task which true Calvinism demands. The chapters following on "The Bible" and "Miracles" are gently apologetic. Dr. Snowden gets perilously near the danger-line in discussing Scripture, and saves himself rather weakly on miracles. But then come eleven chapters about Christ. Whatever the higher criticism may be allowed to do with the Old Testament (and Dr. Snowden permits much there), in the New Testament, it is naively left out of all reckoning. The Fourth Gospel is as good as any so far as historicity is concerned: the miracle of the Virgin birth is proved on the fingers of one hand, and of course the Ressurrection is the "best attested fact in all history." On the whole, however, the humanity of Jesus is well presented: the grosser features of vicarious redemption quietly put aside, the method of Christ's teaching pleasantly set forth, and the whole product a statement of a beautiful idealization of a beautiful life, fitted into a not illogical or displeasing scheme of Christian doctrine. The book is oviously sincere, and simple—very simple. It will do for those who will accept traditional premises quiescently and are desirious of a way of "orthodox faith" that is shorn of the hard and grim features of old Calvinism. But—even though "Unitarianism is a negligible quality in the religious world of to-day," we suspect that for real thinkers and inquiries after truth in the spirit of twentieth century progress, Dr. Emerton's book will seem a little more the **real thing**; and will weigh rather more in shaping contemporary thought.

As a last word we are impelled to enter one **caveat.** In his discussion of "Inadequate Explanations of Christ," after saying the usual pleasant things about good Unitarians, Dr. Snowden is pleased to add (the italics are ours): "Yet however sincerely and deeply they may appreciate Christ and

however loyally they may follow him, they take only a partial view of his person, and **gloss over the miraculous and divine elements of his life. They are chary about discussing these points and generally avoid by refusing to consider** the old dilemma that Christ is either God **or else not good."** Well! We fear that Dr. Snowden has not read anything Unitarian since the death of James Freeman Clarke.

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COMMENTARIES ON SIN: By George Frederick Jelfs, Boston: Sherman French & Co. 105 pp. $1.00 net.

The writer of this interesting book is a layman of radical thought, who has not been reared in the tradition of Unitarianism. Had he been, he would perhaps realize that what he writes has for a half-century or more been the commonplace of Unitarian literature, and the essential substance of our doctrine. That of course would be no reason for his not writing it, and we hope that many, who, like him, have been bred in the older faults and accustomed to identify religion with dogmas of unethical import will find in this volume the relish of novelty as well as the charm of ripe thought and excellent English.

When Mr. Jelf states in his introduction that "the basic principle of religion is selfishness, the antithesis of the basic principle of righteousness," our demurrer would be that he makes the mistake of our orthodox friends in identifving **religion** with the wrong set of ideas. To one accustomed to worship in Unitarian churches (and we do worship!) religion is one's consciousness of the Eternal Fact of the Eternal Goodness, and one's steadfast endeavor to conform one's life to the spirit and ideal of that Eternal Fact: which means unselfishness, purity, righteousness and utter sincerity;—which is obviously the ideal to the maintenance of which this excellent book is written.

The first two chapters are devoted to a discussion of "The Divine Authorship of the Scriptures," presenting conclusions familiar to all students of the "Higher Criticism" and wholly congenial to believers of the liberal faith. Chapters on "The Origin of Sin," "God's System of Moral Government," "The Nature and Effect of Sin," "Heaven and Eternal Life," and "Paul's Doctrine of Redemption" follow, all setting forth in luminous fashion the positions generally held by modern liberals.

Mr. Jelf's chief contention lies in his clear-cut antithesis of the teaching of Jesus and the teaching of Paul. For the former he has a fine and generuos reverence: for the latter no patience at all. The entire book is written with engaging candor and wholesomeness of spirit, and receives not seldom illuminating flashes of illustration from Mr. Jelf's personal experience as Police Magistrate in his own city of Hamilton, Canada.

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THE HEROIC STORY OF THE UNITED STATES SANITARY COMMISSION, 1861-1865: By William Howell Reed, Reprinted from The Christian Register, Boston. Geo. H. Ellis Co., Paper, 29 pp. Price twenty-five cents.

Mr. Reed has performed a genuinely valuable service in writing this full and well-developed story of a noble chapter in American history which is attached to the ministry of one of our noblest Unitarian preachers. The articles first appeared in "The Christian Register," and we are glad that they are now given more permanent form. Nowadays the work of the Sanitary Commission seems a story of easy inevitability. But Mr. Reed's recital makes plain that the work was accomplished only in the face of difficulties almost insurmountable: the opposition of the "bureaus;" the contempt of entrenched officials who deemed it all an impractical and superfluous dream; the enormous difficulties of organization; the peculiar difficulties of inexperience. Yet triumphant over all was the indomniable courage of those who deemed the vision holy, and whose superb practicability of holiness worked the great success out. Of course the name of Dr. Henry W. Bellows leads all the rest; but those of Frederick Law Olmstead, Robert Starr King and others that Mr. Reed tells of belong also in the roll of honor. Mr. Reed tells the story with much skill—vividly and picturesquely often, and always with good sense of proportion.

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